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INTERNATIONAL BIBLE STUDY.

March 12th, 1882.–*Deuteronomy* XXXII. 44-52.

"And Moses came and spake all the words of this song in the ears of the people, he and Hoshea the Son of Nun." The song is contained in the first 43 verses of this chapter. This was designed to be a sort of National Anthem or Ode specially given by the Lord to be treasured and committed to memory and sung during all the future ages of their national history. It embodies the condemnation of the Jews, differing thus greatly from the national anthems that are common in this world, which mostly tend to glorify the nations that use them; the unity, sovereignty, unchangeableness of the Godhead, with a prophecy of the calling of the Gentiles. The congregation of Israelites was too great for the voice of Moses to be heard by all; so Joshua having learnt the hymn, repeated it to a portion of the people. "And Moses made an end of speaking all these words unto all Israel: and he said unto them, Set your hearts unto all the words which I testify unto you this day, which ye shall command your children to observe to do, all the words of this law." Set your heart unto all the words of God. This striking expression means concentrated application of the mind to the Scriptures, so that the latter shall be transferred to the heart. The believer is to meditate in all the words of God so that he may be filled with the knowledge of his will in all wisdom and spiritual understanding. "For it is not a vain thing for you; because it is your life; and through this thing ye shall prolong your days in the land whither ye go over Jordan to possess it." In order to make them understand how vitally necessary this observance of God's words is, they are told that their days shall be prolonged in the land of Canaan. God is addressing them as a nation, and notifies them that their national preservation will depend upon their loyalty to God. The implication is that their abode in the land as a nation will be cut short if they neglect the commands of God.

"And the Lord spake unto Moses that self-same day, saying, Get thee up into this mountain Abarim, unto Mt. Nebo, which is in the land of Moab, that is over against Jericho, and behold the land of Cannan which I give unto the children of Israel for a possession, and die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in Mt. Hor and was gathered unto his people, because ye trespassed against me among the children of Israel, at the waters of Meribah Kadesh in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel." 48-51. We have here a passage replete with valuable instruction. Perhaps it would be difficult to find any thing more sublime than this passage. Moses has brought to a successful issue the greatest enterprise ever taken in hand by a mere man. He had been for about a hundred years possessed and dominated by the idea that God would use him to deliver the Israelites out of their captivity and take them to the land which God had covenanted with the patriarchs to give them. He had dismissed from his regard the magnificent opportunities opening before him as the son of Pharaoh's daughter, had shown his desire to identify himself with the down-trodden Israelites, but had failed to obtain their confidence; he was punished for this self-sacrifice by an exile of 40 years spent in tending the sheep of an Arab sheik and priest; he had at length, by the mighty power of God, brought out the Israelites; for forty years he had been the leader of this wayward and rebellious people, often saving them by his self-forgetting interpositions; he had brought them off victorious in conflict with nations that had successively sought to arrest their advance, and now stood with them at the very threshold of the promised land; another step and they would be at rest in the land; but that last step Moses is not allowed to take with them. The meanest of all the congregation, even an Achan, may enter the land, but Moses may not. He had failed on one occasion to honour God in the presence of the people. God had forgiven him, and he was walking in the light of God's countenance; but it pleased God that there should in this way be given a demonstration of the truth that whatsoever a man soweth that shall he also reap. If we were left to find out for ourselves what it was in the life of Moses that had forfeited for him the privilege of accompanying the people into the land of Canaan, we probably would fix upon some other incident in the chequered life of Moses rather than upon the incident of Meribah Kadesh. There has even been a good deal of dispute as to what constituted the fault in his conduct on that occasion. Some suppose that it was because he used the rod and smote the rock twice, when God had simply told him to speak to the rock. It is argued that the rock was typical of our Lord; the rock smitten at Rephidim typifying his death; and that the renewed striking of the rock at Meribah Kadesh vitiated the due significance of the type. Jesus by one offering perfected for ever them that are sanctified. But Moses was commanded to take the rod on the second occasion, and it would be natural for him to suppose that it should be used on this occasion as on the former. But we are expressly told in the 16th Psalm that it was because Moses "spoke unadvisedly with his lips" that he forfeited the privilege of entering Palestine. What he actually said at Meribah Kadesh was this: hear now, ye rebels; must we fetch you water out of this rock? Must *we* fetch you water? Moses identifies himself with God in the doing of the miracle, and identifies God with himself in the petulance and impatience displayed by him. It was in kindness and not in anger that God was giving them this supply of their thirst; whatever rebuke they might need for their murmuring God would find his own way of giving them. But Moses made it appear that the boon was bestowed grudgingly, and that it had been wrung from God by their complaints. So a parent is teased into giving something that he is not at all willing to give, and gives it simply to relieve himself of the annoyance caused by the unsatisfied child. According to the light bestowed and the exaltedness of a man's position is his responsibility.

Many critics, lynx-eyed for every thing in the books of Moses which they can attribute to such motives as they themselves are most familiar with, would find it for their advantage to consider the incident here related. If Moses had not been led of God he would not have left this testimony concerning himself, that after all he had done for the Israelites he had forfeited by his misconduct the privilege of going in with them into the promised land. Similarly the disciples of our Lord take good care to embody in the everlasting Gospel the story of their own delinquencies. No man that knows what truth is can fail to see that here is truth indeed, truth that has been subjected to the severest tests and come forth triumphantly.

WEEKLY REVIEW.

—Sir Geo. Birdwood has written again to the *Times* on the subject of Opium. He affirms that none of the active principles of opium are volatilisable. He thus disposes of all opposing combatants by an unanswerable *coup de grace*. The active principles of opium are of course those that do all the harm; and if they are not volatilisable, or *smokeable* as he explains it, then of course the smoker is exempt from their influence. But we would like to ask Sir Geo. Birdwood what becomes of these active principles when opium is smoked? If they cannot be volatilized they must be found in the ashes. This is a wonderful discovery to make. Who would have thought that the ashes of Opium contain all that gives value to the drug? Commerce will begin to cry out, 'save the ashes.' But if the active principles of Opium are not volitilisable, what is it that makes the fumes of Opium so irresitibly pleasant to the smoker? Sir Geo. Birdwood appears to be a little disconcerted by the testimony concerning the great injury done to the Burmese by the habit of Opium-smoking. He says:

Anyhow; admitting that opium smoking is in itself, and because of the opium in the pipe, injurious to the Burmese, just as alcohol proved to the Red Indians, is it not much more expedient to leave the monopoly of the opium trade in India in the hands of a beneficent Government which stops its sale wherever it is found to be doing harm, than to leave it,

as the trade in alcohol is left in this country, to almost unrestricted private enterprise? And, is it not strangely inconsistent in the advocates of the Gothenburg system in this country to advocate the abolition of what is a sort of ready organised Gothenburg system, the Government monopoly of opium in India?

Thus we are told in one breath that Opium cannot possibly hurt any body, all that is harmful in the drug refusing to be volatilized; and in the next breath that the Government monopoly is very advantageous because it allows Government to put on the brake when it finds that it is doing too much harm. Indigo is not a Government monopoly, yet we doubt if the development of the production of indigo has been more rapid than that of Opium. If Opium smoking is not at all injurious, the beneficent Government of India should give up its monopoly at once and let India raise as much Opium as she has a mind to. But the same party that denies the evil effects of Opinm-smoking favours the Government monopoly. In another letter addressed to the Archbishop of York, Sir Gorge gives us this charming account of Anglo-Indian virtue, after which we may as well shut up, the rest of us:

"We Anglo-Indians, spending all our lives in doing good to others, with manifest and immediate good results, grow very paternal in the discharge of our beneficent duties. In a sense they become our religion, and it is quite impossible that such a body of English gentlemen as compose the Indian service—men of the purest philanthropy and highest independence of character—should have tolerated the Government monopoly of opium in India, for over a century, if they saw, and felt, and believed that it was injurious to the moral or material well-being of either the Hindoos, Chinese, or any other people."

—The Rev. J. Gelson Gregson delivered a Lecture in connection with the Bombay Temperance League to educated Natives, at the Framji Cowasji Hall on abstinence from alcoholic drinks, last Monday. There was a very good attendance and a deep impression was made by the earnest words of the Lecturer. Dr. Saccaram Arjoon and Rev. Narayan Sheshadri also spoke. Sir Jamsetjee Jejeebhoy, Bart., presided.

—Dr. Titcomb, Bishop of Rangoon has resigned. He has never recovered from the effects of a fall which he had when itinerating among the Karens. The Rev. Dr. Strachan has been appointed to succeed him.

—Mr. Joseph Cook gave five lectures in Calcutta to crowded audiences, hundreds, including ladies, being obliged to stand. One of the lectures was on the popular misconceptions of Christianity. The *Indian Witness* says;

"Calcutta audiences are not accustomed to long addresses, and it is a high tribute to any lecturer for them to listen to him quietly and attentively for an hour or an hour and a half. Mr. Cook's address abounded in hard hits at the current errors of the day, and also contained some surpassingly beautiful passages in which the harmony and glory of God's universal truths were strikingly described. Few who heard him will soon forget his picture of a universe glowing with the divine glory like the bush of Moses wrapped in its enfolding flame. Mr. Cook's addresses will make a profound, and we believe a lasting impression on the C lcutta public, but we cannot but regret that his public teaching could not be continued for several months at least, We are assured that he could find overflowing audiences every week, and before many months his blows would begin to tell powerfully upon the walls of error's strongholds. Boston itself doee not need such a man as much as Calcutta does, and here he should pause and pitch his tent for a season.

At the last lecture in the Town-Hall the Hon'ble A. Rivers Thompson was in the chair, and a vote of thanks was moved by Baboo Keshub Chunder Sen. The lecture was on the Religious Future of India and is to be published shortly. The Bombay Tract & Book Society has just issued a Lecture by Mr. Cook. Mr. and Mrs. Cook have gone from Calcutta to Darjeeling for a week, after which they expect to proceed to South India and Ceylon.

—At the monthly mission prayer-meeting on Tuesday evening at the Am. Miss. Church in Bhendy Bazaar we had the pleasure of hearing a very interesting account of Japan and the Japanese from the Rev. Mr. Atkinson, Missionary of the Am. Board at Kobi, Japan. Mr. Atkinson has been for about nine years in Japan and is visiting America for health's sake. Speaking of the physical geography of Japan he said that its mountains constituted the most striking feature. There were however extensive plains to which the population was mostly confined. The plains were remarkably level and the mountains very steep. Formerly there was on every plain, large or small, a castle, the residence of a prince or *Daimio* who ruled the plain. At that time the Mikado, the nominal head of the empire, lived in seclusion and was virtually a prisoner, the authority being in the hand of the Tykoon or commander-in-chief. But the revolution that took place fifteen years ago has brought about a very different condition of things. Under the new government the greatest encouragement is given to the introduction of improved means of communication. There are already a number of lines of railway, and all parts of Japan are united by the telegraph. While adopting these western inventions the Japanese prefer to have them in their own hands. There is a Japanese steam-ship Company owning fifty steamers. The Government have adopted the American system of public-schools. There are academies and a university for the more advanced learners, and primary schools are found every where. Newspapers have been established with greatest profusion. The Government subsidizes some of these, sometimes shifting the subsidy from one to another, and sometimes putting the editors in prison when their ideas seem to the Government a little too progressive. The Emperor has however given his people to understand that in 1890 they shall have a representative form of Government, a parliament or congress. The first church connected with Protestant Missions was organized in 1872, and there are now 5000 Christian converts, Protestants. There are about 25,000 Romanists, and a considerable number belonging to the Greek Church. The national feeling is strong among the people, at the same time that they so readily avail themselves of the new ideas brought to them by foreigners. The Native Christians are ambitions of sustaining their own institutions, and are expecting to be in a few years beyond the need of aid from mission funds. Native Christians sometimes engage an immense theatre and then invite missionaries to have all-day services; and the people come in large numbers and sit from 1 o'clock till ten or eleven at night listening to Gospel addresses. The wonderful progress resulting in Japan from the adoption of the great inventions of the West, has at length begun to exert an influence on China which all the intercourse of that country with western nations for half a century had failed to produce. China has become aware that she is in danger of being outstripped by Japan, and now seems disposed to reverse her policy. There is now a prospect that telegraphs and railways will be gradually spread over that immense empire. Mr. Atkinson mentioned that Japan strictly prohibits the introduction of Opium. Many attempts are made to smuggle it in for the sake of the Chinese residents, but generally without success. The object of prohibiting the importation is not the same as causes the prohibition in India, viz. protection of the home growth, but simply to save the people from adopting the detestable habit of smoking it.

—The following extracts sent us by a friend in a far off land, are from Monsell's "History of Redemption."

"The perfection of a being is the love he is capable of feeling; the glory of a being is the love of which he is the object."

"Mere animal natures are finished from the first; but it was God's will that man should be his fellow-worker in the great feat of his own creation."

"Creatures that only exist for the sake of others are spared all long and painful discipline; but it is otherwise with those that exist for themselves and for God."

"God invited man to prayer for the same reason that he gave him being; that he might be a son in his father's house."

"We live in a house where the will of the Father might have been exclusive; but it hath pleased him that it should only be supreme."

"Satan may work on the imagination and indirectly control the will; but the Saviour alone can incorporate himself with the man. Perpetual wonder of a new nature of which he is the substance and the Holy Spirit the agent."

The book, says our correspondent, is full of passages which I would like to commit to memory, word by word, for they express great truths in a way so strong and concise. This book is to be had from London, Wm. Hunt & Co.

—Sir Ashley Eden's statistics will not bear sifting, says the *Indian Witness*. There was an increase of arrests among the Natives of 40 per cent in 1881. The improvement as regards Europeans is limited to certain streets, it appears.

"The weak point, however, in His Honor's statement was the conspicuous ommission of all reference to the real point at issue, the increase *on Sundays* of drinking at the liquor shop. The memorialists alleged that Sunday was becoming the drinking day of the city, and they wished for that reason to close the shops on that day. The police statistics furnished were wholly silent on this point, althsugh it would have been very easy to show what proportion of arrests took place on Sunday."

Less than a year ago an attempt was made to open fifty additional liquor-shops in Calcutta, and it was urged that the increasing demand made this necessary. In Bombay these shops are marvellously profuse. A child could throw a stone from one to the other all through Bombay.

—We are glad to note that Mr. Damoderdas Goverdhandas, lecturing the other day about his travels in Europe and Ame-

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rica, and referring to the notice of excommunication served on him by his caste people on his arrival here, expressed his willingness "to call himself a citizen of the world rather than restrict himself to the mental seclusion, the narrow limits, imposed by his caste." This indicates progress. In too many instances those who have been excommunicated on their return from Europe, have consented to eat *punchayavya* by wsy of atonement.

—A lenten pastoral of the Roman-Catholic Bishop of Bombay has been published. One that were desirous of knowing what constituted the distinguishing features of Christianity, would gather from it that it was very much like the religions current in this part of the world, in the stress it lays on abstinence from particular kinds of food, as a means of commending ourselves to the divine favour, and would never dream that Christ had very expressly denounced this conception of religion. On account of the climate Bishop Meurin concedes to Europeans in India not connected with the army, the privilege of eating meat on Sunday. But on Monday, Tuesday and Thursday, (except *Holy* Thursday,) they may eat meat at one meal only. A collation is allowed in the evening but without meat. If, for good reasons, the full meal be taken in the evening the collation may be anticipated in the forenoon. Only an abstract of this lenten pastoral has met our eye, but we are told that the Bishop dwelt at some length on the subject of Christian abstinence. How could there well be a greater misrepresentation of the religion of Christ, than is here given? Where in all the New Testament do we find any instructions regarding different kinds of food as having different degrees of sanctity? Christians are to keep under their body and bring it into subjection, by moderation in eating, at all times. Some of the primitive Christians abstained from meat because the meat offered for sale had been slain with idolatrous rites. It was a way of protesting against idolatry. Some of these found fault with other Christians for not doing as they did, and Paul censured them for thus blaming their brethren. "The kingdom of God," says the apostle, "is not meat and drink, but righteousness, peace and joy, in the Holy Ghost." "For meat commendeth us not to God; for neither if we eat, are we the better; neither if we eat not are we the worse." Rom xiv.; 1, Cor. viii. 8. To the Galatians Paul says: "Ye observe days, and months, and times and years. I am afraid of you, lest I should have bestowed labour upon you in vain."

—The Bishop cannot neglect the opportunity afforded him by this lenten pastoral to put his hearers on their guard against the non-Cathlic Christians of various bodies called Protestants. They oppose the Holy Catholic Church on the basis of two fundamental errors which they all share in common.

By the first of these two errors they attribute to each individual Christian's private judgment that supreme authority in matters of faith and morals which Jesus Christ has given only to the Apostles and their lawful successors. By doing so they constitute human reason judge over the divine doctrine revealed by Christ: *they rationalize Revelation*, and essentially eradicate the virtue of Faith.

The Romanists who read this pastoral will thus understand what an awful position Protestants of all denominations stand in, and will doubtless give thanks to God that they are not as these wretched people, strangers to the covenant. For certainly there can be nothing more audacious than the course attributed to the Protestants. A man's own private judgment is set above the supreme authority of Christ. But are Protestants really guilty of this. The writer of this when he first sought salvation through Christ was made to understand that it was absolutely necessary for him to defer in every thing to Christ, and that the work of saving faith was to place every thought and feeling in subjection to the Lord Jesus Christ. But what then *do* Protestants hold with regard to this matter of private judgement? An illustration will make this matter clear. A man is summoned to appear before a magistrate to answer a charge that has been brought against him. He knows that a neighbour of his was lately served with a similar summons and it turned out to be a forgery, framed for the purpose of cheating him out of some money. So he scans the document carefully and at length comes to the conclusion that the summons is genuine. This was an act of private judgment. He scrutinized the evidence and found it sufficient. So, at the time appointed he repairs to the Court and listens humbly to the decision of the Magistrate. Will any one say that he was setting up his own judgment above that of the magistrate? It were a great mistake to say anything of the kind. In like manner our Lord said to his hearers: "If I do not the works of my Father believe me not." The Samaritan woman said to her townspeople, "Come, hear a man who told me all things whatever I did; is not this the Christ?" Again Christ said, "If ye believe not me, believe the works? And again, "Why even of yourselves judge ye not what is just? John x. 37; Luke xii. 57. Douay translation. And Paul says, "Judge ye what I say." God furnishes testimony that is suited to the judgment of man and then appeals to that judgment. But how is it with the Church of Rome? Does she make no such appeal to the judgments of those whom she wishes to address? She does exactly what Protestants do, with this one point of difference, viz. that she summons the individual not to Christ but to the Church, and we charge the Church of Rome with doing really what she falsely charges upon Protestants, viz. setting up the judgments of men above the decisions of Christ.

—The other great error which Bishop Meurin charges upon Protestants is this:

"They attribute either to the sovereign of the civil State, or to some self-constituted body, that supreme authority in matters of Church discipline which Jesus Christ has given only to St. Peter and his lawful successors. By doing so they substitute mere human authority for the divine authority held and exercised by the chief pastors under the guidance of the Holy Ghost: *they democratize the kingdom of God*, tear the unity of the Church into rags, and fundamentally annihilate the virtue of *Charity*, and, by thus withdrawing the Christian doctrine and discipline from the authority and guidance of the Holy Ghost whom Christ has sent to abide with his Church for ever, they divest the Christian religion altogether of the supernatural character which its divine Founder has imparted to it. *They naturalize the divine religion* of Jesus Christ, make it an affair of the State, or the business of a company, and radically destroy the virtue of *Hope*. Alas! my brethren, Protestantism in all its actual and possible shapes, from Anglicanism to Presbyterianism, from Ritualism to Methodism, is obliged, in order to maintain those fundamantal errors, to have recourse to the ever unsuccessful attempt to distort the evident meaning of the words of our divine Saviour which exclude all Rationalism, Naturalism and Democracy from his beloved Church.

Now our Lord has given instructions with regard to church discipline, that may be found in the 18th ch. of Matthew, 15-17. These verses are followed by the well-known passage which certifies that what the apostles shall bind on earth shall be bound in heaven. And then in the 19th and 20th verses he says that if two of them shall agree to ask God any thing in his name, it shall be done for them; "For where there are two or three gathered together in my name, there am I in the midst of them." Now what do we learn from these passages? (1.) That the apostles would by the anointing of the Holy Spirit be enabled to lay down the rules by which the church of Christ shall be guided in all matters of government and discipline; but (2.) with regard to the application of these great unalterable rules, Christ shall be spiritually present with every body of sincere disciples, no matter how few in number, to guide them. The successors of the apostles are those who are actuated by the same Spirit and guided by the same inspired word that dwelt in the apostles. Whereas they who have made the Church of Rome what it is, have signally and fatally departed from the rules laid down by our Lord and his apostles. Bishop Meurin says:

Not a single Protestant Minister can prove that his mission comes from the Father.

Our Lord lays down in the seventh ch. of Matthew the signs by which a true minister and a false one may be ascertained, viz. by bringing forth or not the kind of fruit described in that discourse. We could desire nothing better than that this professed successor of he apostles should draw the attention of his flock to this mode of finding out what ministers are to be recognizsd as of Christ.

—A Memorial was forwarded to the Government of India from Bombay, asking that there might be some one on the Education Commission to represent the Protestant Educational Missions of this Presidency: a reply to the following effect has been received:

"The Governor General in Council regrets that it is impossible now to increase the Members of the Education Commission. The Missionary Members already appointed have been placed there not to represent any particular province or denomination, but to secure adequate expression of Missionary opinion upon aided education generally. Any representations or suggestions which the Bombay Missionaries may wish to put forward can be laid before the Commission through the President, or through the Bombay Members, or through any of the Missionary Members, as may be thought most desirable. If however, personal explanations are deemed preferable, arrangements may be made in communication with the President for the deputation of some one or more of the Members of the Bombay Missionary Conference to give evidence before the Commission. The memorialists may rest assured that the fullest consideration will be given to any such expression of their views, both by the Commission and by the Government.

In forwarding the above Resolution to Rev. R. Stothert the Viceroy's secretary has written, saying:

"In forming the Commission of Education, the importance and influence of the missionary body were not overlooked, but the scheme on which the Commission was composed did not contemplate the representation of different geographical divisions of the country, so much as representation of the various interests in, and views on, education, and it was considered that two members could sufficiently represent the views and interests of the missionary communities throughout India. It must not therefore be supposed that the gentlemen nominated are to represent Bengal and Madras Missionary Societies exclusively. They are intended to act on behalf of their colleagues throughout India. To enable them to do this effectively, it will be necessary that their personal knowledge and experience should be supplemented by evidence obtained from quarters of the country which they are not themselves acquainted with, and for this reason Lord Ripon hopes that your body in Bombay will respond cordially to the invitation to send witnesses to convey your views to the Commission. He believes that in this way the results that you are desirous of securing, by means of a representative on the Commission, will be practically attained. If he could have met your wishes completely, he would have been glad, but so many applications and representations have been received, urging the appointment of fresh members that it was necessary for the Government to abide by the original composition of the Commission."

—We are indebted to a friend for the following:—

The Bombay Temperance League has had two successful gatherings during this past week,—both of which were deemed very encouraging by the Rev. Mr. Gregson. The first in the Framjee Cowasji Institute on Monday afternoon was largely attended by English speaking natives, and was presided over by Sir Jamsetji Jeejeebhai, Bart. Mr. Gregson's eloquent appeals to the audience to exert themselves in a vigorous and earnest manner to stay the increase of drinking habits among the native community, were well received and the necessity of such action was fully shown by Dr. Succaram Arjun, a leading native practitioner who moved a vote of thanks to the lecturer. This gentleman said he was in possession of facts in regard to this matter, which he could not mention at such a meeting, and he mentioned that the results of drinking among the graduates of the Bombay University were simply appalling. In referring to the practice among doctors of prescribing stimulants, he pointed out that it was a well known principle now that the effects of small doses were different from and in many cases opposite to, what they are when large doses are given: and he urged that alcohol should be relegated to the medicine box.

On Wednesday evening the meeting partook of a social character, and the Town Hall was well filled. Addresses were delivered by the Rev. Messrs. Gregson, Greig, Abbott, and Maclaurin of the Canadian Baptist Mission in Coconada. On this occasion Mr. Gregson made his address an appeal to the Christian conscience of his hearers, and urged total abstinence on the principle of the text "No man liveth unto himself." He knew no cure for drunkenness—no safeguard against drunkenness, except total abstinence, and this he urged as a *specific* certain to be successful in all cases. He maintained that the total abstience position required no apology whatsoever. Mr. Gregson also referred to the importance of using the pure "fruit of the vine" in the memorial cup at the Lord's Supper instead of the chemical mixture known as invalids' port. It was mentioned that the Jews use the juice of raisins to this day at their passover feasts. Mr. Greig, in moving a vote of thanks to the lecturer expressed his hearty sympathy with the total abstinence movement, and urged that this movement was one likely to receive the master's blessing. Mr. Abbott directed his remarks chiefly to pressing the importance of removing present hindrances to the progress of the Gospel—chief among which he placed the drinking habits of Europeans. Mr. Maclaurin in an interesting speech moved a vote of thanks to the choir which had enlivened the proceedings by anthems. Miss Graham had very kindly assisted Mr. Jervis in making an abundant provision of tea and cakes. A number signed the pledge, and a large number still signified the fact of their being members of the League.

—Messrs Rothschild & Co. have faith in the future of India, and will do their best to keep it from the Russians. They have just purchased from the Government of India the Rajpootana Railway for four and a half millions stg. It is believed that they will widen the gauge.

—The Free Ch. Monthly Record has undergone a metempsychosis, and appears in a much more inviting form while embracing a wider range of topics. It has often struck us that it is not well to rely upon papers exclusively missionary for the purpose of interesting the public in Missions, but rather to make this one feature of a paper of a more general character. The Free Ch. Monthly, while its scope is widened, is still essentially a missionary record.

—*Word and Work* has also taken a new departure in one respect by the introduction of increased editorial matter embodying judicious opinions on the events and movements of the time. It is very much improved. The *Christian* too is improved in the same way.

—Many in this presidency willl hear with great regret of the death of the Rev. Wm. P. Barker, and will read with much interest the notice kindly furnished us by Mr. Hard in another column. Mr. Barker was connected with the Marathi Mission of the Am. Board from 1853 to 1865, and with the Am. Presb. Mission in Kolapore and Rutnagherry from 1872 to 1876, when failing health required his return to America. He was born in 1822.

—By the last Week's Mail there arrived in Bombay the Rev. T. F. Clark of Rochester in the state of New York. Mr. Clark preached in Grant Road Church on Sunday, Monday and Tuesday evenings and the word was greatly blessed to many. After visiting other parts of India, he hopes to visit China and Japan.

—The communications signed "A Hindoo" and "The Bride" are respectfully declined.

OUR AMERICAN LETTER.

By Rev. C. P. Hard.

Our mutual friend, Rev. William P. Barker, died at Ogden in the territory of Utah, January 16th, 1882. The dailies of this city (Buffalo N. Y.) have received and published the fact this morning, the 19th January. He who was your early associate in social life, and as he has told me, in the songs of the sanctuary, and who was known to you while in his missionary labors in Western India, remained to the close of life the same ardent philanthropist, his heart glowing with a great desire to do good to those whom he thought in greatest spiritual need, who might say, "No man careth for my soul." Though compelled to leave India, he gave himself to missionary effort among the Indians in Western New York. He preached to the Senecas near Gowanda, a few miles south west of this city, on the shore of Lake Erie. He visited other tribes, some being north of us near Niagara Falls. Often he called at this place in attendance at the meetings of the Presbytery and to see a daughter who was pursuing studies in art and music and teaching. Frequently he called upon us and favored us by sitting at our table, talking of the scenes and loved friends in India, longing to return, having offered himself, but the Missionary authorities judged, wisely as the result proves, that his health was not restored. That so thin and pale and feeble a man should strive to go to a far off land for pioneer missionary work is a testimony to the love which the Holy Spirit can produce in the soul, showing its oneness with that compassion which brought the Divine Son from heaven. "Heaven is love." He was enthusiastic in his devotion to the Indians. On our State map he pointed out to us the location of Indian tribes, described missionary operations, rejoiced in the truth that many of them have become staunch and zealous disciples, praying, testifying, preaching with great power. One day he had come down in a sleigh with a number of them who, as a praying band, were going on a visit to another tribe to assist in revival meetings. He spoke of the difficulties in the work, the lasting vindictiveness which is apt to characterise the feelings, words, actions of an offended Indian, that such an one seems quite willing that his harsh words should pierce through the teacher soul and body. But he loved them unto the end. However, he wanted to be in labors more decisively pioneer. At last his standing offer to the Home Missionary Society, his request indeed, was granted. He went to our wonderful West, that he might preempt some of the territory religiously, get the start of Satan, occupy with divine forces seme points in which the surging population would hasten. He would be useful among some of the three quarters of a million who come to our shores annually from other countries, and the other hundreds of thousands who hasten from our East to build up homes in the land of the future. Instead of the liquor saloon and the gambling hell and the house of infamy, he would erect the church, call the prayer meeting, organize the Sunday School. He would track the minor to his treasure and tell him of the "gold tried in the fire." He would make an early call on the settler and point him to a "city that hath foundations whose builder and maker is God." Young men he would seek to persuade that the joy of the Lord is strength.

Man proposes, but God disposes. His workmen fall, His work goes on. The example of our brother will be a speaking one. His death in that territory whose vices now lie under the withering anethemas of the American people uttered just now in Congress every day by our legislators who plan the relief of the fair domain from the burden of Mormon enormities, will attract attention, will stimulate others to take up the weapons of his warfare. The denominations have sent many preachers and teachers thither, will send more. The Presbyterians, Methodists and others, are perhaps out done there by the zeal and appropriations made by the excellent Protestant Episcopalian brethren under the leadership of one of their active bishops. The American Churches are doing their duty to Utah. Mormonism grows, only because the ignorant of Europe are deceived and guarded through New York and the State on this trip to Sodom. Our Government has asked the British Government if this bad emigration from England cannot be for-

ATLA PROOF

bidden, but Mr. Gladstone, we understand, fears that such prohibition would be opposed to religious and personal liberty. We do not say that it would not be. Our Congress these weeks has bills preparing to overthrow polygamy, if possible. The trouble is that the population which is called Gentile, other than Mormon, is very small, and always outvoted six to one. The conduct of the polygamous marriages has been so clandestine, the location of Salt Lake is so many hundred of miles, in the desert, west of our well peopled states, that the abhorrent institutions have flourished because of the difficulty of reaching them to strike them down. Several propositions are before Congress; such as to take away from polygamists all voting privlleges, to rule the territory by United States officers only, to divide the area between surrounding territories. But if polygamy is prevented, the superstition, the dominance of the priesthood remain. These can be overthrown only by getting the people to Christ. Such labors as Mr. Barker would have put forth, had that been his field, must be the way to the emancipation of the nearly two hunderd thousand of the spiritually enthralled. The newspaper notice does not inform us as to the territory in which he was to labor. His remains will be brought to South Wales, thirty miles South West of the city, where his family now lives (and where he was born.) May the consolations given only by the divine Comforter be theirs.

NOTICES OF BOOKS AND REPORTS.

We have received and hope soon to notice the following works: Nos. 8 & 9 of "Papers for Thoughtful readers" published by the Bombay Tract & Book Society, viz: "One of the Phases of Modern Thought," by the Rev. D. Mackichan; and "Methods of meeting Modern Unbelief," by Joseph Cook of Boston. Report of Free Church Mission Orphanage (Boys') at Poona. Report of missions of the N. I. Conference of the M. E. Church. "The Book of Common Prayer, the Am. Prayer-Book, and the three Revisions." "The Image of the Cross and Light on the Altar." "Jesus Sauveur des Enfants."

"*Report* of the *Ellichpur Faith Mission* for 1881." This report breathes a cheerful, trustful spirit. The field occupied is Ellichpur and a circuit of 15 villages in the neighbourhood, embracing a population of about 40,000 souls. The Rev. Mr. and Mrs. Sibley are in charge of this Mission. The Rev. Mr. and Mrs. Ward from America spent some months with them learning the language, and afterwards proceeded to Burhanpur where they have commenced a new Mission. The record of the year is given in successive monthly reports. There is a small orphanage of six Girls, all of whom are believed to have experienced a change of heart.

"At the beginning of the year our Christian community numbered 7; it now numbers, by conversions and addition from Rev. Narayen Sheshadri's Mission at Jalna, which in some respects has been a nourisher of our Mission, 17,—12 communicants and 5 baptized adherents."

About 20 meetings are held monthly in the neighbouring villages in the early morning, the houses in the bazar being visited in the evening. In the June record mention is made of two cases in which discipline needed to be administered. The mode of discipline strikes us as very unusual and as likely to create a prejudice against the work in the minds of outsiders. It has scriptural warrant however, when children are concerned, and seems in this case to have been attended with good results. Paul asked the Corinthians weather he should come to them with a rod, but he was speaking metaphorically, we suppose. There cannot be the slightest doubt that Mr. and Mrs. S. take the same interest in those who are committed to their care that parents would take in their own children. A reinforcement of this mission is expected shortly from America, the Rev. Mr. and Mrs. Fuller being on their way. The latter, formerly Miss Frow, was in the mission before. The tatal expenditure of this Mission in 1881 was Rs. 2682.

The Bombay Guardian.

SATURDAY, MARCH 4, 1882.

FRIENDLY WORDS TO EDUCATED NATIVES.

"*He saved others, himself he cannot save.*"

Himself he cannot save because he is under the constraining influence of divine love, leading him to choose suffering for himself rather than others. This love would well deserve our attention even if those whom it sought to benefit were of equal merit with the one who sacrifices himself to do them good. But in the case of Jesus of Nazareth how very different is the case. The one who suffers is the one who was singled out from all mankind by God, when a voice came from heaven, saying, This is my beloved Son, in whom I am well pleased. And they for whom he suffers are sinners capable even of such a portentous crime as that of crucifying the sinless Son of God.

Let us seek to understand what was really the nature of the sufferings undergone by Jesus of Nazareth and what it was that made them effectual for the salvation of sinners.

1. From the beginning he knew that his life was to go out under the great eclipse of the cross. From the beginning, he saw that his earthly pilgrimage was to bring him to this mighty opprobrium. Wherever he was he saw the cross looming in the distance, waiting for him. When multitudes were desirous of making him a king, when shouts of Hosanna to the Son of God were sounding about him, when he was subduing the tempest and raising the dead, he still saw the dark and terrible object before him. However much human bigotry and hatred might cower before him and seek to hide itself from his gaze, he knew that there was a place of triumph in reserve for his enemies. How could he be other than a man of sorrows and acquainted with grief, with this awful and crushing defeat in reserve for his last moments? As often as he was called to put forth his divine power in alleviating the wants and woes of men, he could not but reflect that a time was coming when it would be necessary not only to forego the exercise of this power but to go down in defencelessness below the very weakest of mankind. He taught his disciples to resist not evil, well knowing that the principle would have its most fearful ordeal in himself.

2. He loved his disciples, and gave himself for years to the great work of educating them to follow him. They were to be his agents in the work of carrying out the Gospel scheme, and extending salvation to the world, and every thing depended on their faith. As when a steamer has in tow a wrecked vessel, which she is taking to a safe harbour; everything depends upon the cable by which the wreck is made fast to the steamer. Jesus saw that his disciples had faith in him when they saw him exercising authority over the powers of darkness and redeeming men from all manner of sicknesses and calamities; but he all along knew that his disciples would see him at length the weakest of the weak as regards the manifestation of his power; and what could he anticipate but that their faith would utterly give way, and sweep them back into the power of the world?

3. "He came unto his own and his own received him not." He came to the people that had been specially prepared by their Scriptures for the advent of a Messiah, and he found them utterly unwilling to receive him because he would not exert his power in a way to deliver them from the humiliating yoke of the Romans and invest them with that national distinction and grandeur which their pride and ambition made them desire. He saw the great mass of the people in whose sight his wonderful miracles had been performed, still disposed to follow the Pharisees and other religious leaders at Jerusalem; deferring more to the bitter enemies of Christ than to him. They who should have been the foremost to receive him, denounced him as an impostor and showed plainly that they used religion as a means of personal aggrandizement. Jesus knew that in him was the fullness of the Godhead and that the image of the living God was displayed in him; yet he saw the people who were loudest in their declaration of devotion to God, rejecting the image of God thus placed before their eyes, and charging him with being in partnership with Beelzebub, prince of devils. This was a formidable test of his love to the souls of men. How shall he continue to take an interest in those who exhibit under such loathsome characteristics the humanity he came to save? And it was especially at the cross that man exhibited in perfection the ugliness and diabolism of his nature. How marvellous the love that could stand this ordeal! Come we to the closing hours of the life of Christ in the flesh. Behold him in the garden of Gethsemane, on the night of his arrest, the night before his execution. Withdrawing from his disciples a short distance he knelt down and prayed earnestly that if it were possible a certain cup of sorrow might pass from him; at the same time saying that he was willing to drink it if it were the Father's will. He had told his disciples that his arrest and execution were about to take place, and was most anxious that their faith might not utterly fail under these appalling circumstances. They could not believe that he was actually going to be divested of his power to confound his enemies, and were disposed to go to sleep. Jesus again and again breaks off from praying that he may see how it fares with his disciples, but is unspeakably distressed by finding them asleep. On this occasion Jesus said, my soul is exceeding sorrowful, even unto death; words that give us some faint idea of the mighty struggle through which he was passing. Afterwards his sweat fell to the ground like great drops of blood from a wounded man on the field of battle. Then the soldiers came and he allowed them to

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bind his hands and lead him away. The minds of the apostles were confounded and overwhelmed and they took to flight. He is then taken to the high-priest's house and is there insulted and struck not by the high-priest merely but by his servants. They make sport of him and of his pretensions, and at break of day lead him to the palace of the Roman Governor where he undergoes, (as afterwards in the palace of King Herod) the contumely and studied mockery of the soldiery and of the servants. He is scourged, an awful infliction for one so physically wan and weak and faint as he was. When the cross was put upon his shoulder that he might bear it to the appointed place, he staggered under it. Finally he is taken to the place of crucifixion, and there upon the central cross, he is crucified between two robbers who had forfeited their lives by their deeds of outlawry. It is in this kind of company that Jesus is compelled by men to take his last look at mortal life. Looking down from the cross upon the sea of heads spread out before him, men and women gathered together from all parts in connection with the Jewish feast of the Passover, Jesus describes a little handful of his disciples, at first on the outskirts of the crowd, but afterwards timidly drawing a little nearer to him. He knows well what is going on in their minds. He knows that they are utterly bewildered, and completely at a loss to explain his apparent helplessness, and unable to deny that God in his providence seems to be acknowledging the correctness of the Pharisees' view of Jesus. This was the agony of agonies; that the truth itself seemed to be crucified with him, and the false guides of the people appeared to be fully vindicated for all the opposition shown him. Love identifies itself with its object and suffers with it. Love dwelt in Christ in perfection and accordingly he suffered with his disciples and with the trust that was so unspeakably dear to him. Finally there came a moment when he was without the sense of the light of his Father's countenance which had always sustained him, and he cries out, My God, my God, why hast thou forsaken me? They among the crowd that knew the meaning of the words used by him, would naturally say, 'This is a conclusive proof that he is indeed an impostor. In this supreme moment of his punishment he is made to bear testimony against himself; doubtless he is a prey to remorse and sees the sinfulness of the course pursued by him.' And Jesus knew perfectly that such would be the inference drawn by them. He was made a curse for us; in order that we might be delivered from the curse which sin entails, he took our place, and God dealt with our sin and guilt in him. This season of abandonment passes away. Before he closes his eyes in death we hear the crucified one cry out, Father, into thine hands I commit my spirit.

APOCALYPTIC SKETCHES. XLV.

"And there came unto me one the seven angels who had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters, with whom the kings of the earth have committed fornecation and the inhabitants of the earth have been made drunk with the wine of her fornication." Rev. xvii. 1, 2.

We note here that one of the angels having the seven vials shows the prophet the judgment of a system here designated 'the great whore' and presently described as 'great Babylon,' thus identified with the system mentioned in Ch. xvi. 6-11. and with the beast of Ch. xiii. We note also that it is one of the angels having the seven vials, that shows the prophet the Lamb's wife, the New Jerusalem descending from heaven. xxi. 9-10. But we learn something more about this angel from xxii. 6-9. and xix. 9, 10. From these passages it appears that this angel, or *messenger* as the word strictly means, is a saved believer. "I am thy fellow-servant, and of thy brethren the prophets and of them that keep the sayings of this book." From this it appears that that glorious manifestation of Christ in his Church in these latter days, is among the prizes held out to believers in the letters to the seven Churches, to those who are seeking to overcome and sit down with Christ on his throne, and reign with him, according to Christ's own word, I am glorified in them. When any one, availing himself of the mighty promises, shall fully identify himself with Christ, Christ will fully identify himself with him and be seen in him, and cause his glory to be seen upon him. "Talked with me." He is one of those that keep the sayings of this book of the Apocalypse; deeply meditating therein, and prayerfully studying the teachings of the Apostle, there is that kind of reciprocity that comes from intimate converse. We must not omit to note that we have reached the last times, the times when all things are to be made new (the period of time embraced in the outpouring of the seven vials appears to be about a century).

"The judgment of the great whore that sitteth upon any waters." Two women are conspicuously mentioned in these last chapters of Revelation; one is the bride, the other is the whore. Two cities are conspicuously spoken of; one is the New Jerusalem, the other is Babylon. One system, represented by the whore and Babylon, is the unfaithful church that professes to be Christ's and is not; the other, represented by the bride in wedding attire and the New Jerusalem, is the true Church, characterized by fidelity. The Prince of this world, who vainly solicited Christ to accept of temporal honour and glory for his kingdom, succeeded better when he at an opportune moment came to the church with these same offers. We learn from these representations that until the time when the Bride maketh herself ready there will be a professed Church of Christ making great account of those things which the world considers important and precious, having alliances with the kings of the earth, and exercising an influence upon the people of her world-wide communion that is compared to intoxication. The intoxicating cup is pleasant but it steals away the brains. The system that is not true to Christ loudly declares that it alone is loyal to Christ; all else is disloyalty. But the reliance of this church is upon the world, and the kings of the world, their treasures, police, prisons and armies.

"So he carried me away in the spirit into a wilderness; and I saw a woman sit upon a scarlet-coloured beast full of names of blasphemy, having seven heads and ten horns." We had mention of this beast in ch. xiii, and found the description fitting exactly to the prophecies of Daniel concerning the successive kingdoms, so that not a shadow of doubt remained that Rome was referred to. The seven heads represent successive forms of Government witnessed in Rome from the time of its foundation down to the last days. The ten kings represent the ten monarchies of Europe in which Romanism is supported by the State. The wilderness signifies the spiritual sterility due to the fact that the word of God is not sown. The object of the system is to bring about reliance upon the so-called Church, instead of Christ. The true church seeks the glory of Christ and is solicitous that every man should know Christ and rely upon him solely for salvation. The pseudo-Christianity seeks to clothe the church with every thing that may strike the senses or the imagination. The woman is seen sitting upon the beast. The fourth beast in Daniel's description of the great empires is Rome. The same power that upheld Paganism under Cæsar, Pontifex Maximus, later on is found sustaining the so-called church of Christ. So in the ninth verse of this ch. the seven heads are said to represent seven mountains. But Rome has always been known as the seven-hilled city.

"And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication." Every thing is meretricious in the picture of this woman. All that the worldly prize and strive after, purple, scarlet, brilliancy, splendour, pomp, gold, precious stones, pearls, a golden cup, all this magnificence is placed in awful contrast with what God sees to be the actual tendency and influence of this mighty system, abominations, filthiness, fornication, tokens of unfaithfulness to Christ. Semblance takes the place of substance, the visible of the invisible, the treasure of earth is substituted for the treasure in heaven; instead of Christ, the priest; instead of free grace, works of merit; instead of the Holy Spirit, purgatory; instead of the arm of God the temporal power. And what are the names of blasphemy mentioned? What but the names of saints which men are taught to invest with omniscience and omnipresence by universal prayer, and whose intercessions must be added to those of Christ to supply a sufficient basis of confidence.

But Christians of the present day are unwilling to identify any existing system with this terrible description. One cause of this is that the bride has not put on her wedding apparel. When Christians are so filled with the Spirit that they shall see all things as Christ sees them, they will become aware of the fearful dishonour done to him by this system and of the awful ruin of souls through its deceptiveness. What makes it such a mighty engine for the Prince of this world is the cunning commingling of truth with falsehood. Christ's words, when they shall reign in the hearts and lives of his people, shall judge this system and reveal its true character to all mankind.

REMINISCENCES. CLI.

DIARY, kept in Bombay in 1848.

Extracts from "Irving's Orations" *continued*:—"There is a form (formulary, outward manifestation) which beyond others, is expressive of a heavenly mind and a disinter-

ested mission, that which Messiah chose for himself when coming into the world and which is laid upon all that would travail with him for the redemption of the world. It is not indispensable to the true missionary spirit, but the true missionary spirit doth love it. It is least liable to be misinterpreted."

"Therefore I say, let this type of the missionary stand, that he is a man without a purse. without a scrip, without a change of raiment, without a staff, without the care of making friends, without the hope or desire of worldly goods, without the apprehension of worldly loss, without the care of life, without the fear of death; of no rank, no country, no condition; a man of one thought, the Gospel of Christ; of one purpose, the glory of God; a fool, and content to be reckoned a fool for Christ; a madman and content to be reckoned such for Christ; when they call him pensioner, trader, householder, citizen, man of substance, man of the world, man of science, man of learning, or even man of common-sense, it is all over with his missioary character. If he has some of these forms of character, they will be far subordinate, deep in the shade, covered und extinguished by the strange, unaccountable character to which he surrendereth himself mainly."

March 26th. Translating some of Baxter's "Call to the Unconverted" to-day with the Pundit, where he is speaking of hell and says something about infidels that do not believe in it, Saccaram expressed his astonishment that any man in his senses could doubt the existence of such a place. Infidels are not found among the heathen.

It would seem as though a hearty love for the work of preaching the Gospel to the heathen of this country, were not very prevalent among missionaries. There seems to be such a proclivity to slide into some other occupation. One missionary whom I asked about his preaching, replied that he was sorry to say that he had been for some years very little engaged in preaching, he had been chiefly engaged in building. Others engage in translations; the Bible is translated over and over again; and other books. Some engage in the composition of books and tracts. Some superintend printing establishments. Some spend their time in learning many languages. Great numbers engage in educational labours. It requires but a little interruption of one's health, to induce a visit to the mountains or a voyage at sea for health, and no very severe pressure of motives is needed to take them home. Of course there are exceptions. There are some missionaries who delight in preaching the unsearchable riches of Christ. It remains to be seen whether I will be one of them.

On the 16th I went away with Mr. A. and returned on the 21st. We took a comfortable boat with a crew of 8 or 10 Mussulmans, expense, 3½ Rs. a day, took along Camil, Mr. A's. servant; took supplies of bread &c. and leaving at 5 p. m. went up the strait that separates Bombay and Salsette on the one hand from the continent on the other, reaching Tannah (22 miles from Bombay) about 10 p.m. Mr. A, conversing with the men, they expressed their sense of the providence of God by which they had been brought in safety, and readily assented when Mr. A. proposed offering prayer in Marathi and thanking God for his goodness. I could not but remember the Ship *Goodwin*, where for 172 days the Captain showed so little sense of dependence upon providence.

Some pages in the journal, probably giving an account of Bassein, are wanting.

March—This day at dinner Mr. A. informed us that the brother-in-law of Mr.—— had committed suicide. A young man of twenty; dissipated; a Government writer. Suicides are common in this country. Yesterday Mrs. Wood was visited by a native female convert, formerly in Mrs. H.'s Boarding School, who told her that on occasion of her professing Christianity her brother took poison and killed himself. While we were yet at dinner word came that the young man had opened his eyes. I have been several times to see him this afternoon, and am astonished at the goodness of God in bringing him back to life. He took enough laudanum to kill half a dozen. Mr. and Mrs. W. Mr. A. and myself are living now in the same house. We have servants I dont like to think how many. Am exceedingly dissatisfied with my progress in Marathi and in every thing. Let the God of Pentecost be my helper.

28th. Padma Puran. "There existed nothing but Brahma, the sole cause of manifestation, self-existent, eternal, devoid of passion and quality, immaculate, enjoying ineffable felicity, the adored of those who desire beatitude, omniscient, supreme and all-pervading." Without qualities, yet having all these qualities. If it means, without preferences, then how can a being be adored by us who is without preferences? We are constituted by Him that made us to be affected by qualities, and by qualities only; and how can we love a being who makes it his glory that love has no existence in him? If he is without qualities, and all things alike affect him, then his own infinite wisdom, power, knowledge, on the one hand, and a cow's excrement on the other, are equally worthy. If he is without qualities whence does he derive his felicity? Not from himself for he cannot admire. Men make God first a beast and afterwards a stone.

"That being, knowing that the time of creation had arrived, effected a change in his own essence, whence proceeded *Prakriti* (Intellect) and the three qualities of purity, impurity and darkness. Intellect proceeded out from him. But how can there be intellect when there is no subject for it to reside in? Knowledge where there is no knower? Purity where is nothing to be pure? Impurity where there is no impure thing or person? Darkness where there is nothing to be dark? What can be more preposterous than to speak of qualities existing before substances? It is as though a sculptor should first make a shape, and then seek something to be shaped. He may conceive the shape in his mind. And so could God conceive the qualities of things before making the things. But these qualities came forth from Brahm and existed out of him before any thing else existed.

Prakriti means natnre, constitution or the personified will of the Supreme.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR SIR,—I take pleasure in sending you a note of a little meeting held in the Chadarghat M. E. Church last night. On Sabbath Bro. Carter had announced that there would be a "*Missionary meeting for prayer and consultation regarding missionary work in the community especially on behalf of the natives.*" At the meeting last evening less than a score were present, most of whom were intent on doing something. The evening was given up to very practical consultation. We assured ourselves of the gracious ability of Christ to save even the heathen whenever they can be brought to accept him. The possible opportunities for leading them to Christ in various ways were fully talked about. The simplicity of the art of soul saving was canvassed, i. e., how a convicted sinner may be led at once into the Kingdom if *he* will. All came to the conclusion that did we make effort the Holy Ghost waits to make the efforts effectual in saving power. During this conference Bro. Marrett bore testimony to the genniueness of the work of grace that had been wrought among the inmates of the Christian Orphanage, he having lately spent a few days at the Orphanage. He no more doubted or mentally questioned Christ's power or willingness to save even the heathen about us. The writer took no small part in these deliberations as he was asked to do. The conclusions reached at the end of nearly two hours' deliberation were,

1. That the service held every Sabbath in the Church, and hitherto conducted by a catechist of another Church should henceforth be conducted by and encouraged with the presence of members of the Church and that more definite work should be done herein henceforth.

2. The Sabbath School is to be organized into a Missionarv Society according to the discipline, and effort be made to get the children, especially the larger ones, interested in giving and working for the heathen, aiming to establish a vernacular S. S., very soon.

3. A working Band of members of the Church was formed for house to house visitation with the pastor, and street-preaching as they find an open door. *Seven* members pledged themselves to follow their pastor in any kind of work the Lord opened up. One of them commands the Vernacular, and it is expected that regular street-preaching will be established.

The meeting closed with all hearts mightily impressed that God had a great work to be done in Chadarghat in untried fields and there seemed a holy resolution to cultivate some of the waste places at any cost. We bespeak for these dear friends prayer.

We would like to add a conviction of ours that some such aggressive steps should be taken in many of the circuits of our Conference. Until we call out a larger number of "Our Reserves," we shall not see much advance along the line. The preacher can't do what God wants the people to do even if he wants to do it. The piety and stability of our people are in jeopardy from want of activity. Again, we are surrounded with many unsaved who will not come to us, but to whom we can go, if we will, and we ought to go. Every one of our Churches should set about some definite work for the natives either in Sunday Schools or street-preaching or both.

There are men and women in all our Churches who have command of the language and all our preachers ought to be acquiring this grace. It is not money we need to do native work. It is consecrated men and women. If we fail on this line it will never be for want of money, but for want of consecrated willingness *to do for Jesus.* As I look about I see the men and women among us with the ability, and on every hand doors wide open for street-preaching and S. S. work. I can but pray God to fill our preachers, P. E's and all, with a quenchless resolution to move on into advance battle-ground both in our English and native work. Our P. E.'s can easily stir up all of us young preachers frequently. The overwhelming responsibility we are under, should be put home hard on preachers and people in our Conference.

C. B. WARD.

Feb. 21/1882, Chadarghat.

REPLY—OR, WHAT IS TRUTH?

SIR,—Is not Time divided in three parts—before the Deluge; before, and after the Messiah? With God is not one day as a thousand years, and a thousand years as one day; a Prince as a carpenter, a carpenter as a Prince? Is not one man created father of mankind in the first time, and in the second time three fathers, when Abraham is created the father of a pecular people? Is not the Passover instituted fifteen huudred years before, and America, the Locomotive Printing, and Telegraphy made known and knowledge increased, fifteen hundred years after the Messiah? Are there not as good men as Columbus and these other investigators before the ripening of all things? Is it not that meanwhile the faithful among the uncircumcised on the four continents to whom the oracles of God, delivered to Moses are unknown, are fulfilling the Law, even as their brethren before the Deluge, inas-

much as they who are of the Truth ever hearken to and obey the Godhead understood by things that are made, for the testimony of Jesus is the Truth, and Love is the fulfilling of the Law between Prince and carpenter, between Jew and Gentile, in Adam and in Shem, Ham, and Japheth, wherein the first is as the last, and the last as the first? Is it not David who makes Jerusalem the seat of his authority reigning over the United Sates of the Holy Land? Is it not that Stars are as States, and the Sun and Moon as powers? Is it not in the proclamation of Nebuchadnezzar that the God of the Jews is the Almighty God? Is it not that at the end of the second time the uncircumcised are gathered together under the Standard of Rome when the Messiah was slain? Is it not that what Mathew declares in the last chapter of the Gospel is true? Is it not that the Standard of Rome falls after standing for six centuries when her headship expires in the seventh yet continues to live in the headship of the Papacy as confirmed by Phoeas, Emperor of the East? Is it not that the Papacy and Islam are coeval counting from A. D. 622? That after the Standard of the Papacy is standing from six centuries the Inquisition arises exercising all the authority of the Papacy in the seventh? That now is the seventh century of the age of the Inquisition? That many from the beginning testify against Rome and Mecca? That the fourth Lateran council assembles in November? That many flee to the new Land beyond the Sea on whose arms is an Eagle, as their brethren aforetime flee into the wilderness? Is it not that the German soldiers in Rome hail the knight of the Wartburg as Pope before Clement VII.? and that the order of the Garter is changed twelve days ago? Is it not that the day of Bartholomew is in August, and the days of Purim in the twelfth month, and that the Augsburg Confession is three centuries and a half old? That the words on the arms of Great Britain are the words of the first Richard? Is it not that there is forgiveness when man turns and lives on the testimony of Jesus who is the bread and water of Life, for salvation is of the Jews? Is it not that the words of a man of truth, the good Pope Adrian VI. are—"It is certain that the Pope may err in matters of Faith, in defending heresy by his opinions or decretals?" Is it not that many Bishops withdraw from the Council of Rome of 8th December 1869? Is il not so?

Will Mr. Editor kindly reply to this enquiry or let the kind reader do so, and let us hear the reply in conclusion. Is it not that six hundred three score and six years ago the Inquisition arises in the form of the first Inqusitor general, a man named Dominic, and that the schoolmaster after fifteen hundred years after the Messiah opens the eyes of the blind, and the ears of the deaf that all throughout the world may see and hear the word of God? Is not this the Truth?

Yours in peace,
SAMPSON,
Prisoner of Jesus.

Bombay, 26th February, 1882.

[There was a man once that read the dictionary through and found it interesting, but said he was sometimes at a loss to trace the connection. It may be owing to our obtuseness but we fail to trace the connection in the above letter. Our readers may be more successful. —*Ed. B. G.*]

"BRING IN THE TITHES."

DEAR SIR,—I am thankful to you for your article last week on the financial obligations of Christians. The subject is so important and so pressing in certain quarters that I hope to see some more wholesome advice upon this subject with some testimonies vindicating the faithfulness of God to those who make any sacrifices for him—*sacrifices* forsooth! I hope too we will see somewhat of more of real obedience to God's commands and fidelity to solemn vows.

To all interested in this matter or who desire to be interested, I commend a perusal of "*Mister Horn and his friends*," a cheap little volume by Mark Guy Pearse. It is delightful reading and I have gone through it twice. Every class leader should have one or more copies to lend to his members.

J. N. H.

Mission to Lepers in India.

SIR,—Will you kindly allow me through the medium of your paper to intimate to all interested in the above Mission, that, during my absence in England, the Rev. J. H. Budden, Lon. Miss. Society Almorah N. W. P., has kindly consented to associate himself in the work with me. All communications in India should therefore be addressed to him.

Your obedient Servant,
WELLESLEY C. BAILEY,
Hon. Sec. & Treas. Mission
to Lepers in India.

NOTICES.

WE invite the attention of our Bombay readers to the notice of the Annual meeting of the Bombay Aux. Bible Society and that of the Bombay Tract & Book Society to be held unitedly on Friday Evening next.

M. E. Appointments for to-morrow: Grant Road, 11 a. m. Northrop; 6 p. m. Bowen.——Dean Lane, Fort: 11 a. m. M. Gilruth; 6 p.m. Northrop.——Mazagon, 11 a. m. Stephens; 6 p. m. Gladwin.

BAPTIST CHURCH BELLASIS ROAD, BYCULLA. The ANNIVERSARY SERVICES of this Church will (D. V.) be held to-morrow, (Sunday,) when it is expected that the *Rev. A. Dillon* from Poona will preach at 11 A. M. and the *Rev. John McLaurin from Canada*, at 6 P. M.

Epitome of News.

SATURDAY, FEBRUARY 25.

—*Times of India*; London, 24: The Marquis of Hartington has after inquiry given his decision regarding the charges brought against Sir Richard Meade, formely Resident at Hyderabad, by the London *Statesman*. The Secretary of State is satisfied that Sir Richard Meade simply acted upon the orders he received from the Government of India, and that the imputation of corruption is entirely unfounded. His lordship describes Sir Richard as an upright and zealous servant of the Government, and says his confidence in the late Resident's integrity and honour is unshaken. Sir Richard Meade says he is quite satisfied with this vindication of his character.

—Same; Calcutta, 24: The River-side Screw Press Company's buildings at Chitpore are on fire, more than three lakhs worth property having been destroyed.

—The *Nonconformist* states that the distinction of Senior Wrangler at Cambridge this year has fallen to a Nonconformist for the fifteenth time in twenty-two years.

MONDAY, FEBRUARY 27.

—*Bombay Gazette*; Calcutta, 26th: Another jute mill, the Gouripore Manufacturing Company's premises, caught fire on Saturday. A large quantity of jute, valued at Rs. 80,000, was destroyed. Fortunately the fire was kept under.

—*Times of India*: Two native gentlemen belonging to well-known families in Bombay—Mr. Hassumbhoy Visram and Mr. Damodhur Gordhundass—arrived here last Friday by the China steamer, after travelling round the world. They were greeted with an address of welcome, congratulating them on their enterprize before they landed, but on the same evening Mr. Damodhur Gordhundas was formally outcasted by his coreligionists for having violated the caste-rule which forbids foreign travel altogether.

—A correspondent writes to the *Mail* from Cochin under date Feb. 1:—Last evening, I went as usual to the beach, and I had just arrived, about ¼ to 7 P. M., when my attention was called to the largest falling star I have ever seen. A falling star of itself is nothing, and had it been only that I would not have troubled you; but this one left a tail behind it of hundreds of small stars which didn't fall, but remained in sight for over ten minutes, and disappeared very gradually behind a cloud rising in the west.

—The result of the last matriculation examination at Madras are just published. Out of the 3,700 candidates who presented themselves to be examined, only 900 have passed.

—A number of Mormons who claim that Brigham Young introduced the doctrine of polygamy and blood atonement contrary to the original belief, have organized a new church in Salt Lake City. They renounce polygamy, and refuse to pay any more tithes.

TUESDAY, FEBRUARY 28.

—The suit brought by Mr. Desmier to recover Rs. 10,000, as damages from Mr. N. Spencer, Second Judge of the Bombay Small Cause Court, for wrongful dismissal from the public service, was dismissed with costs yesterday. Mr. Justice West decided all the issues in favour of the defendant.

—The home papers announce the death of Major-General Charles Hopkins Byers, late of the Bengal Staff Corps, at the age of 59. General Byers, who, it will be remembered, suffered such a terrible loss by the drowning of his wife and three daughters at Hyères in July last, died at the same place of inflammation of the lungs. He was born in 1822, and entered the service of the Hon. East India Company in June, 1842.

—It is not true that the Governor of Madras expressed to the Hon. Mr. Baxter his disapaproval of remarks made by the latter.

—*Indian Chr. Herald*: The other day, in the Rue Royale Brussels, as a cabman was waiting on the stand, seated on his box, a sudden gust of wind carried off his hat and sent it dancing along the street while he, unable to leave his horse, was gesticulating frantically to the passers by, who, insensible to his appeals, were enjoying the scene. Justthen the Queen drove past in her pony-chaise, and, seeing the man's distress, stopped, and ordered a groom to get down and run after the hat. Her Majesty waited till it was caught and restored to the owner, who, now more embarrassed than ever, did not know how to express his gratitude. She then bowed her acknowledgments of the awkward attempts he made to convey his sense of her Majesty's gracious condescension, touched her horses, and drove off, having given a lesson to the little crowd of rather crestfallen bystanders which it is to be hoped was not lost upon them.

—Same.—We have not the slightest wish of exaggerating but the fact notwithstanding is that both Roman Catholic priests and Nonconformist missionaries are more acceptable to the natives of this countary than the ministers of the establishment. And we think the cause is not far to seek. It is simply the "respectability" of English Church Clergymen which comes in their way of thoroughly identifying themselves with their flock. And why is this? We think we shall find an answer in the following words of Lord Lytton the father of our late Viceroy, in his work on England. He says:—

"The influence of the higher classes upon religion is frequently pernicious in this—the livings of the Church are chiefly the property

of the Aristocracy; and the patron of a benefice naturally and pardonably, perhaps, bestows it, in general, on his own relations or intimate acquaintances. Thus the preaching of salvation really becomes a family office, and the wildest rakes of a college are often especially devoted to the hereditary cure of souls. * * * The Aristocratic doctrine which makes it so imperiously necessary for clergymen to be 'gentlemen'—which makes the pastor a member of an aristocratic profession—renders him subject to all the notions of the aristocracy, it makes him passionless in the pulpit, but decorous in his habits, and it fits him rather, not to shock the prejudices of the drawing room, than to win the sympathies of the cottage. You may say of his tribe as Bacon says of the philosophers, 'they are as the stars, which give little light, because' they are so high. Now take the poor curate; there are not the dignified difficulties of situation which surround him, but he has his own. He is poor, but he is a gentleman; he is proud, he knows his birth and station, he cannot let himself down. *He has his very poverty* to keep up. He can preach to the boor, he can pity him, he will pinch himself to relieve but he can scarcely visit him often * * * But while many of the established preachers are thus apart from the poor, the dissenters are amongst them, are of them: vehement in the pulpit, they address the passions of their flock; familiar at their hearths they secure their sympathies. Thus the poor choose some dissenting instead of the established sect, much on the same principle as in the Tonga islands it is customary for the inhabitants to choose a foster mother even during the life of their natural parent with a view says Mariner 'of being better provided with all necessaries and comforts.'"

—*Overland Mail*: Since we last wrote, the famous Union Générale of Paris, the pet association of the clerical world, has come down with a crash involving, as is usual, many firms and families in its ruin. Instead of the profit of 57 millions boasted of by Mr. Bontoux, there now appears to be a deficit of 95 millions. It is said that one of the best known of European financial houses has suffered loss to the tune of three millions sterling. In all the gay society of Paris is nothing but weeping and wailing.

—*Missionary Herald*: On the authority of the English Governor of Hong Kong it has been stated that there were more native Christians in China a century ago than there are to-day, and that the reason for this decline is that the missionaries are not courageous enough in these days to take their lives in their hands and go away from treaty ports and from consular protection. We were quite at a loss what to make of these statements until we learned that the English Governor of Hong Kong is a Roman Catholic. Whether he speaks the truth of Romish missions in China we cannot say. As to Protestant missions in that Empire, as every one ought to know, there was neither missionary nor convert there a century ago, In 1843 there were not a dozen converts, but after forty years' labor there are 20,000 members of Protestant churches, about 7,000 of whom have been received within the last four years. As to the other point, it is believed to be a fact that more than one half of the evangelical missionaries in China are not living in treaty ports, while scores of them are far away in the interior. Romish missions in China may be declining, but Protestant societies are moving forward with vigor and are meeting with marked success.

Wednesday, March 1.

—The Nizam has just completed his fifteenth year.

—*Deccan Times*: A trooper belonging to A Troop 14th King's Hussars at Secunderabad blew his brains out on the morning of the 18th instant, and another Hussar of B Troop endeavoured to hang himself on the same day. The former suicide was a most deliberate and determined one. The man was on guard the previous night, and discharged his duty punctually, and on being relieved at five in the morning, retired to his barrack room and performed the desperate deed. He behaved with the utmost *sang froid*, and jested merrily with a comrade as he reached down his carbine from the rack, and went outside to shoot himself. Of course his comrade had not the slightest suspicion of what was about to take place. The trooper placed the carbine against his head and fired, killing himself instantaneously.

—Press Commissioner: Ressaldar Mahomed Afzul, Khan Bahadoor. C. S. I., of the 11th Bengal Lancers, has, at the request of H. H. the Amir, been appointed agent at Cabul for the British Government, and will start shortly to take up his appointmeut.

—Driver Watts, concerned in the Shekoabad collision, has been acquitted.

—Times of India, Punjaub: Sirdar Gurdial Sing having satisfactorily completed his two years probation under the new Native Civil Service Rules, has been appointed to the Covenanted Civil Service in the Punjab. This is the first instance of the kind in this province under the new rules.

—At the Fort Police Court, yesterday, Mr. K. N. Kabrajee, editor of the *Rast Goftar*, applied for a summons against Mr. Muncherjee Cowasjee Lungra, editor of the *Satya Mitra*, charging him with defamation. In the information it was stated that the accused had published divers false, malicious, and scandalous imputations regarding Mr. Kabrajee's character, aims, pursuits and calling, and with reference to the character and reputation of his eldest daughter, a young unmarried lady. The accused's motive was, if possible, to deter complainant from doing his duty as a journalist by insinuating that in the discharge of his duties as a public writer and promoter of social reforms he had been actuated by corrupt, venal and sordid motives. The magistrate, Mr. Ryan, granted the application for a summons and made it returnable on the 16th instant.

—The result of the Madras University examination for the degree of Bachelor of Laws, held in January, was that none of the candidates passed in the first class; one passed in the second class, and eleven in the third class. The Madras Christian College passed the largest number of candidates in the Bechelor of Arts examination, and a student of that college headed the list.

—The B. I. S. N. Co. are going to run fortnightly steamers direct between Kurrachee and London, calling *en route* only at Aden and Lisbon.

Thursday, March 2.

—We acknowledge with thanks the *Indian Railway Travellers' Guide* for March, with coloured Map, published at the Bombay Gazette Office, price 8 annas.

Also, the G. I. P. R. Co.'s Monthly Guide for March, with Time and Fare Tables and map. Price 1 anna.

—According to the Belgaum *Samachar* the well known Marwari of Sholapore, Harakhchand, has founded a charity fund of Rs. 50,000 "for the good of all classes of people."

—The Str. Indus, with English Mails, left Aden for Bombay Wednesday, 10 A. M.

—Dr. A. C. Burnell, the eminent Sanskrit scholar, has decided to retire from the Madras Civil Service. His health will not permit him to return to India.

—Dr. Strachan, the new Bishop of Rangoon, is a well-known Madras clergyman, and is at present at home on furlough. He belongs, it is said, to the High Church school, although not to the most advanced section of the party. He was one of the most active members of the committee which distributed the fund subscribed by the British people during the famine four years ago.

—*Home paper*: An extraordinary revelation has been made in connection with the charges of fraud brought against Fearneaux. By representing herself as an heiress, and producing documents professing to prove her title to estates in London, Loughborough, and Ireland, she induced a man named Fowell, the owner of landed estates at Cheedle, Staffordshire, to advance her money to the amount of £4600. Mr. Fowell was referred to a person in London, representing himself to be Lord Coleridge, who said he was a trustee to the woman. Finding at length that he could not get back his money, Mr. Fowell sent a threatening letter to Fearneaux, who thereupon instituted a prosecution against him for writing the letter. He was tried at the Liverpool assizes last January and sentenced to twelve months' imprisonment and seven years' police supervision, Fearneaux swearing that she did not owe him a penny. Fowell has only been out of prison a few days, and is completely ruined. He was three months in a prison awaiting trial. His case is about to be taken up.

—Another case of an accidentally exploded shell is reported at Allahabad. Two men were injured.

—The Madras Government have communicated to the press a copy of their proceedings of 15th January, 1873, containing a statement by the Inam Commissioner showing the amount of land revenue alienations for religious purposes in this presidency.

Up to the end of March, 1871, the total acreage for Hindoo religious purposes was 1,347,000 acres, assessed at twenty-two lakhs and three-tenths. The acreage for Mahomedan religious purposes was 137,000 acres, assessed at two lakhs sixty-three thousand; and the acreage for Christian religious purposes was 2,600 acres, assessed at five thousand rupees.

Consequently the total area of revenue alienated was little less than one million and a half acres, assessed at twenty-five lakhs. In the official year 1871-72 the cash payments from treasuries on account of native religious institutions were sanctioned at eight lakhs sixty-eight thousand, and the amount disbursed was five lakhs and a quarter.

The Government in their order state that while the British Government has not alienated revenue for the support of the religions of the country, they maintain what was alienated by their native predecessors. In some cases the land has been resumed, and cash payments substituted, but the grand result is as follows: Payments in cash to native religious institutions per annum, ₹8,68,000; assessment of lands alienated, less quit rent, equal to ₹23,32,000; total, thirty-two lakhs. This is exclusive of enormous grants of land revenue to Brahmins and others. The European Ecclesiastical Establishment charges average for this Presidency about four and half lakhs of rupees, including Presbyterians and Roman Catholics.

—*Evangical Christendom*; Paris:—It is with pleasure we meet with the following testimony to the character of our French Protestant Missionaries in the *Revue des Deux Moneds*: The Portuguese traveller, Major Serpa Pinto, met at Lechouma, on the banks of the Zambesi, near the cataract, a French Protestant missionary, not a *savant*, but "the best of men he ever knew," uniting much information and a superior intellect, and indomitable will and an unspeakable meekness. François Coillard, who has been twenty-five years in Africa, astonished the Portuguse by his superhuman tranquillity and courage. He thrilled the man by going though dangerously infested forests with a simple staff to push reeds and briars aside. "There were times when something in him surpassed my intellect. One day when telling me of one of the most pathetic episodes of his travels, he concluded by saying, 'We were within an inch of destruction.' 'Nay,' said I, 'you had arms, an escort, ten devoted servants resolved on defending you.' He shook his head and replied, 'I should then have shed

blood, and never will I kill a man to save my life, nor even the life of those dear to me.'" "These words," adds the Portuguese traveller, "revealed a type of a human species utterly new to me, and which I am quite unable to understand, although I admire it with all my powers." We have had TRAGIC EVENTS of late: one, the murder at Nice of a most worthy schoolmaster and evangelist, M. Bonhotal, who in going home late at night was stabbed in the street by a drunkard. He died on the spot, and was recognized as a Protestant by a parcel of tracts he had under the arm. His funeral was most touching from the spirit in which it was conducted. He leaves a widow and five children, for whom subscriptions are being promptly collected. He was an humble true, and dauntless missionary. The other was an attempt to murder one of Mr. McAll's volunteers, M. Alain, a member of the Young Men's Christian Association. It was at Alfortville, near Paris, where he was alone to conduct the recently opened meeting, and large numbers filled the room. A child of twelve came up to him and said affectionately, "Monsieur, you had better have no meeting to-night, for I heard people say that they were coming to insult and kill you!" M. Alain lifted a lock of his hair and replied, "You see this, they are all counted, and not one will fall without God's permission. Sit down and fear not." Another young man, friendly to the Gospel, came up, deadly pale: "I entreat you, sir, to close and have no lecture to-night!" "Nay; I hope you will be among the hearers, for a lecture there will be!" was the firm reply. The meeting took place. M. Alain's daughter played the tunes as usual. The noise was great; the most noisy were turn out. After the meeting, the wicked men who had waited outside rushed upon the speaker, one butted his head against his side, and another against his chest, running up like wild bull! "Friends," said M. Alain, "you are not striking me, but my Saviour. If you repent not, you will have to give account!" Young Christian men from Paris came up with a number of the hearers to defend him. He begged them to desist, and turning to his assailants, said, "I am not going to run away, nor to seek to escape; only let my wife and children go with my friends, and than do with me as you like." "Jesuit! prepare to die!" "I am ready." "Kill, kill! Stab him! Gash him!" etc. But just in time some leader of the rascals came up, and, forcing an opening among the forty assailants, cried ont, "Be off!" and M. Alain withdrew gladly enough, and joined his family and friends on the banks of the Seine, they making ready to come to his rescue with staves. He has since seen the leader of the band, who asked his pardon. "I have forgiven you long ago!" was the reply, accompanied by an exhortation to apply to the Lord Jesus for pardon of all his sins.

FRIDAY, MARCH 3.

—*Bombay Gazette*: The Grant Medical College, started only 36 years ago, and with University classes that did not number 50 students so short a time since as 1870, now counts its pupils by hundreds, and stands as the honoured representative institution of a profession which it has itself in a manner created. Yesterday Dr. Cook was able to report that the present state of the University classes, graduates and undergraduates, shows 243 scholars as against 238 in the previous year, and 195 in 1880. It is indeed a sign to be noted with satisfaction of the healthy development of the institution that there has been no check—and we have before us the figures for the last ten years taken from last year's report—to a progress which has now achieved results so satisfactory.

—Dr. Cook is to be retained in Bombay and Dr. C. Joynt is to go to Quetta.

—Deaths last week, 513. By cholera 9.

—Dr. Burgess has found a real archœological treasure on the banks of the Kristna river, in the Buddhist tope of Jaggayyaptah. A Madras paper says:—"Dr. Burgess has been hard at work there for the last fortnight, and proclaims it to be not only a veritable tope (or *stupa*), but a tope of very great antiquity, preceding that at Amaravati by several centuries. The latter tope is supposed to date from some few centuries after the commencement of our era. But Dr. Burgess declares that the new Jaggayyaptah tope dates from Manrya days, about B. C. 200, and is as old as the Vihara at Pitalkhora or the Bharhut *stupa*; almost as ancient, that is, as the age of King Asoka. It was repaired, it seems, by one of the early kings of the Andhera dynasty, according to an inscription found on the spot.

—News was received in England from Constantinople just before the mail left that the insurgent Nedjran tribe in the Arabian province of Yemen have proclaimed the Imaun Mahomed Charaff-ed-Din, a descendant of Mahomet, as Caliph, and are making incursions with the object of imposing his religious supremacy upon the neighbouring tribes.

—The *Athenœum* says:—"Miss Baxter and Dr. Baxter have now intimated to the Dundee Town Council that they have executed a deed of endowment and trust with reference to the proposed university in Dundee. Of their gift of £140,000, one-fourth has been expended on a site with buildings, while £100,000 has been set apart for salaries and incidental charges. The deed names the first members of the council, and proposes the subjects of instruction, viz., natural philosophy and mathematics, chemistry, engineering and drawing, classics and history, English language and literature, and French and German."

—*The Liberal*: Should Agnostics go to church? This is the question put by Mr. Greg in an article in the *Nineteenth Century*. He answers it in the affirmative. For agnosticism, he says, is not atheism. The agnostic merely declares that he does not *know* the existence of a Deity and therefore cannot recognise the Bible (and a *fortiori* the Prayer Book) as of authority. "He seeks not to disturb the faith of any; he would never willingly do so; he may even envy them their calm repose; and herein lies much of the difficulty as to his own course of action." This latter passage is a confession of no little value. The writer goes on to show that the teaching of the church does more good than harm—directly and indirectly, and that the abstention of the agnostic will act as an example to induce others to stay away, not from conviction, but from laziness or worse motives. Therefore he concludes, "the agnostic is not only justified in being, but if true to his creed, is bound to be, a regular attendant at church for the good of others and the advancement of Humanity." A system which admits of such concessions shows how hollow and inadequate it must be to meet the wants of our nature.

—The same: The Theists are not unanimous in their definition of the Deity. Mr. Conway puzzled the poor Theists of India by alluding to the distant probability of identifying Almighty God with Almighty Electricity. Mr. Newman does not lay much stress upon the doctrine of another life. Mr. Tyssen does not believe in the doctrine of conscience as the voice of God in the soul, in other words, in the doctrine of the personal God we believe in. And most English Theists are dead set against the doctrine of inspiration and personal communion with the Maker. Their arguments about God are drawn from nature, reason, philosophy, but not from direct perception. Hence it is that their language about divinity is not affirmative, and what is more their faith is not lasting. The Theists begin their lives in one way and end them in another. They appear as the eastern sun full of genial effulgence and hope; but they go down the vale of life without the glory attending the setting sun. They begin with hope and end in despair. The history of many a Theist tells us this tale. What is the cause of this? Every devotee will answer, it is the want of direct perception, the absence of proof positive os the existence of God, which accounts for this deplorable phenomenon. The life that begin-with hope finds soon after that it lacks in c e lestial food, and striving to regenerate the world, it finds that human reason is too powerless an instrument to raise the passions of the masses or direct the souls of men. On the way the man gets famished, sustenance fails him, and he looks around for friends. But his thin, attenuated faith fills him with no sympathy for the orthodox, and theism is not disposed to receive him. So he drifts away and may either return to orthodoxy or remain where he is, floating as the very emblem of despair, or, what is a sad lot, may be wrecked on the rocks of infidelity.

—*New Dispensation*; On Thursday last there was an interesting excursion by a steam launch up the river to Dakhinashwar. The Rev. Joseph Cook, Miss Pigot, and the apostles of the New Dispensation together with a number of our young men embarked at about 11 o'clock. The revered Paramhansa of Dakhinashwar, as soon as he heard of the arrival of the party, came to the riverside, and was taken on board. He successively went through all the phases of spiritual excitement which characterizes him. Passing through a long interval of unconsciousness he prayed, sang, and discoursed on spiritual subjects. Mr. Cook watched him very closely, and seemed much interested by what he saw.

TELEGRAPHIC NEWS.

Paris, February 23rd: A ministerial Bill was introduced into the Chamber of Deputies to-day that English goods will be subject to the most favoured nation clause. Colonial produce will remain on the general Customs tariff.—M. Tirard said that England had definitely refused the proposals of the French Government.—There was a debate in the Chamber of Deputies to-day on the Egyptian question. The President of the Council of Ministers said that the French Controller-General had been instructed to maintain the preponderating influence of France in Egypt. A European concert, he said, was the best way to guard against serious consequences in the present state of affairs.

London, 25th: The House of Lords have nominated and appointed a Committee to inquire into the working of the Land Act.—Sir Charles Dilke, replying to a question in the House of Commons last night, said that the "most favoured nation" clause would come into operation with France after the 15th May. In the meanwhile the old treaty tariff would continue in forces.—Sir Charles said that the action of the French Government was voluntary, and that the British Government had made no pledges.—The police have made several arrests in connection with the abstraction of the body of the late Earl of Crawford from the mausoleum at Dum Echt.

Berlin, 25th: It is denied here that Prince Bismarck has demanded explanations from the Russian Government regarding the speech made by General Skobeleff to the Servian students in Paris.

Constantinople, 25th: As a mark of friendship towards Austria, the Sultan has sent troops to the frontier in order to prevent the Albanians joining the insurgents of Bosnia and Herzegovina.

Paris, 25th: The Chamber of Deputies has passed the Bill introduced by M. Tirard, the Minister of Commerce, providing that English goods imported into France shall be subject to the "most favoured nation" clause.

Pesth, 26th: The fighting in Herzegovina is general and of a severe character. Several thousand destitute insurgents have entered Montenegro.

Cairo, 26th: The personal influence of Arabi Bey (the Minister of War) is increasing, and he will probably replace the President of the Council of Ministers.

London, 27th: Mr. Gladstone has called a meeting of the Liberal members to-day to consider the action of the Lords, to discusss the general course of business, and to state the views of the Government.—At the meeting of the Liberal members to-

day, Mr. Gladstone declared that he would allow nothing to impair the administration of the Land Act.—Mr. Gladstone's declaration met with the unanimous approval of the meeting.—In the House of Commons this evening, Mr. Gladstone moved to postpone the orders of the day, id order to bring forward his motion that a Committee of Inquiry at the present time into the working of the Land Act would defeat its operation, and be injurious to the interests of good government in Ireland.—Mr. Gladstone said a compromise would have been possible had the Lords agreed to exclude an inquiry into the judicial operation of the Land Act.—Sir Stafford Northcote opposed the motion of postponement.—The House eventually agreed to postpone "the orders" by 300 votes against 167.—LATER.—The orders of the day having been postponed, Mr. Gladstone moved his resolution censuring the appointment of a Committee of Inquiry into the working of the Land Act.—Mr. Gibson moved the previous question, and the debate was adjourned.

28th: An influential deputation of the principal steamship owners yesterday waited upon Lord Granville, and protested energetically against the present vexatious quarantine regulations in the Suez Canal. His Lordship said in reply that the matter was seriously occupying the attention of the British Government, and that the Foreign Office had not been idle, having communicated with other Governments more or less to indirectly use their best efforts to remedy the present almost intolerable state of affairs.—Sir Charles Dilke, replying to a question in the House of Commons this evening, said that the opium clause in the Chefoo Convention had not yet been ratified, and that fresh arrangements had been proposed by both sides, which were the subject of pending negociations. The Government declined to produce the correspondence relative thereto until it was completed.

St. Petersburg, 28th: Ten prominent Nihilists have been sentenced to death, and ten to penal servitude for life.

London, March 1st: The House of Commons agreed to a resolution last evening that Mr. Michael Davitt, who was recently elected member for Meath is disqualified from taking his seat in Parliament.—The committee appointed by the House of Lords to enquire into the working of the Land Act met yesterday, when Lord Cairns was elected Chairman. Mr. Forster has been invited to give evidence, but the Cabinet has decided to refuse permission for him to do so.

2nd: The Committee of the House of Lords for inquiring into the working of the Land Act have written to Mr. Mr. Forster, stating that they do not wish to inquire into the judical proceedings of the Land Commission.—It is currently reported that the Government considers this concession inadequate.—Mr. Forster is now on a visit to the disturbed districts in Ireland.

Constantinople, 2nd: The Turkish Government has informed the Russian Government that it is necessary that the Great Powers should adjudicate the latter's claim on the Roumelian tribute.

PASSENGERS SAILED.

Per Str *Sumatra*, March 1:

For Naples and Genoa—Mrs C Smith, Mrs Sedgwick and children, Col and Mrs W J P Barlow, Mr and Mrs G Trentler, Miss Cunyngham, Mrs H Claridge, Mr K Spencer, Mr W B Drawbridge, Mr and Mrs McWilliam and child, Dr and Mrs Day, Rev A C Jameson, Mr Kalb, Mr Pavy, Col and Mrs W C Pary and two infants, Mr and Miss Brown. Capt and Mrs H Hildebrand and two children, Dr Hunter, Lieut Col and Mrs V E Law, Mr McCartie, Mr A W Graham, Rev Fr Seraphim, O C, Mr G R Parvis, Mr L P Powell, Rev Fr Giovani Cavalers, Rev Sigr J Omati and Mr Cope.

Per Str *Wistow Hall*, Feb. 27. for Liverpool:

Miss Leach, Miss MacDonald, Mrs Dunn and two children, Mrs Cole and infant, Mr C F Wintle, Mr and Mrs Butram, Mrs Hastings and child, Miss A S Anderson, Mrs and two Misses Acklom, Miss Daun, Mrs Murray and two children, Mr H O Donnoll, and Mr J Bowman.

Per P and O Str *Kaisar-i-Hind*:

For London—Mrs C B Dunlop and 2 infants, Mrs Duthoit 2 children and infant, Mr Williams, Mr and Mrs V A Smith, child and infant, Mr J W Hughes, a Lady and Gentleman, Mr A E Housden, Mr and Mrs E studd and child, Mrs C'Callaghan, 2 children and infant, Major and Mrs Trevor, Rev Canon T P and Mrs Hudson, Mr R S Aikman, Mrs C H B Forbes and 2 infants, Miss E Fuiler, Major E R Conelly, Mr and Mrs Drakford and infant, Mr and Mrs Pollen, son and child, Mrs D D Cama, Mr W G Smyttan, the Nawab Ekbal-ood-Dowlah and suite, Miss Collingride, Mrs Elloran and infant, Mrs Wakefield, child and 2 infants, Major T S Skipwith, 2 children and infant, Mr Marsh and 2 children, Mrs Speechly and child, Mrs Bedford and 2 infants, Miss Waller, Mr C St John Lawrence, Col R E Wilmot, Mrs J Sutherland and infant, Mr J Gleave, Mr D Coates, Mr J W Wilkinson, Mr and Mrs Atkinson, 5 children and infant, Miss Clarkson, Miss Dudley, Mrs Palgrave and 2 children, Dr Willis and child, Mr J Drysdale, Mr H Rice, Mr T Bennison, Mr Kerr, Mr Stewart, Mr H W Johnstone, Lieut Col Gardyne, Mrs Toland, Mr Toland, Jr Mr M E Ross, Mr and Mrs Johnstone and child, Mrs Archer, a Lady, Mr Henry Prideaux, Mrs Tweedie, Mr E B Cope, Mrs Campbell, child and infant, Mr Pattison, Mr Clifton, Mr Pilot, Mrs Young child and nurse, and Col C Henderson.

For Brindisi—Mr P Wagstaffe, Mr W S Grieve, Mr R Lydeker, Mr Stulz, Surgeon Major J H Thomson, and Mr H W Butts.

For Venice—Mr and Mrs D Cargill and infant, Dr Lawder, Mr Shapoorjee Eduljee Chinai, Mr Razuck Ali Beg, Mr Azum Ali Khan Bahadoor, and Mr Maxwell.

For Malta—Gensral Story, Col and Mrs Story, Mr and Mrs Cursetjee, Mr Muncherjee M Bhownuggri, Mr R T Tasker, Rev W Cunningham, Col Pearce, and Mr Thomson.

For Suez—Mr G E Earle.

For Gibraltar—Lieut E G Glenvie.

PASSENGERS ARRIVED.

Per P and O Str *Khiva*, 24:

From London—Lieut Col Tottenham, Miss D Heathr Miss Lefroy, Mr and Mrs Baylis, Miss Baylis, Mrs Holmes, infant and child, Mr and Mrs Wade and 6 children, M, Miss Roberts, miss E B Daniell, Miss Ella De Renzy, Mrs Newbolt, Messrs F Austin, G D Hill, W P H Maxwell, R M Clark, and W Fry.

From Brindisi—Col F S Stanton, Lieut Col and Mrs Waller, Dr O H Channer, Messrs J W Anderson, J B Chalmers, F E Patterson, H Cornish, A W Sanderson, and J S R Ewing.

From Venice—Lieut Col Luckhardt, Rev F F Clark. Messrs R J Melville, and W Kruger.

Per Str *Britania*, 25:

Rev Mr and Mrs J McLaurin, Miss Alice Reid, Mr Rabert Ewing, and Mr C H B Marks.

Per P and O Str *Kashgar*, 28:

From Brindisi—Mrs Oldham, Surgn Maj J W Johustone, Mr and Mrs C S Crole, Lieut W Aslett, Messrs J W Buckland, L Strange, R Reeve, and H F Blandford.

From Venice—Mr and Mrs J P Johnstone, Rev W and Mrs Jukes, Messrs W S Warren, P B Luke, H J Skeel, C Simon, and Englhoff.

From Gravesend—Col L M and Miss Buck, Dr Picthall, Messrs F Banks, N Smith, R J Saxton, J Foster, N Mac, and W Mathews.

From Gibraltar—Mr H J Creswell.

From Suez—Private Ashford.

Domestic Occurrence.

DEATHS.

RODRIGUES—Feb. 14th 1882, of Pneumonia, Mrs. Ross Rodrigues, aged 49 years, 9 months and 22 days. She hadbeena communicant of the Methodist Episcopal Church for several years and at the time of her death was a member of the church at Secunderabad. She died in great peace, at the house of her son in Madras, and almost her last utterance was "O how glorious God is."

PRIESTLEY—March 2nd, at Mazagon, Mabel Emily Violet daughter of J. Priestley, *Times of India* of Tonsillitis, aged 5 years, 7 months and 17 days'

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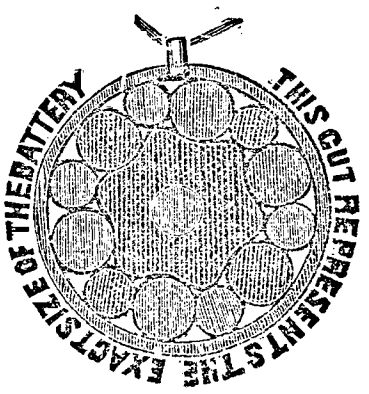

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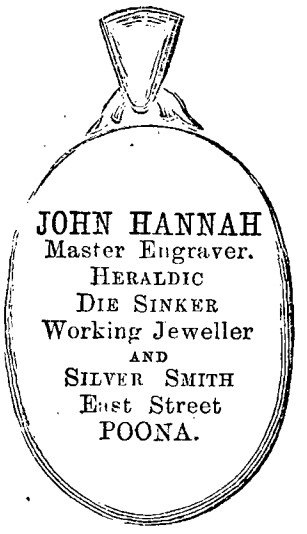

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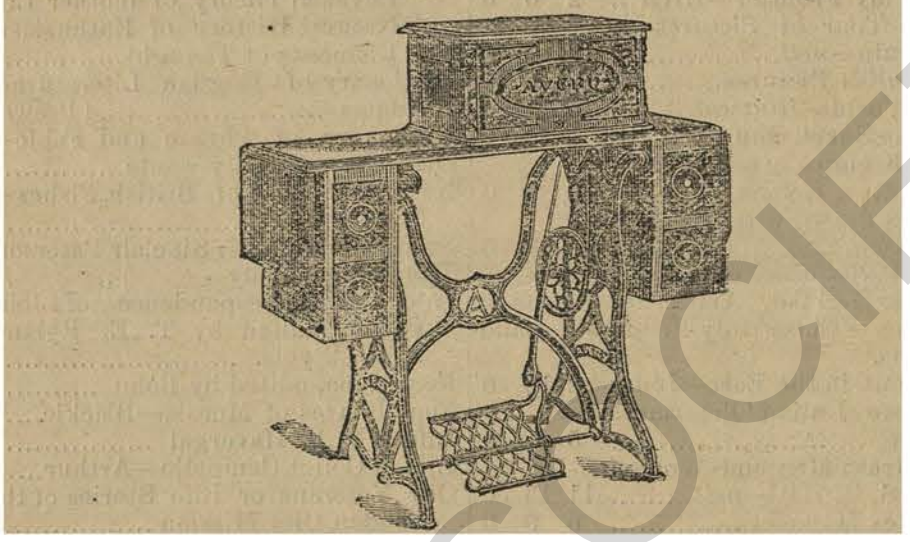

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